

number of the tribes), and pitched them in Gijgal, and that Joshua set up twelve other stones in the midst of Jordan, to commemorate passing the waters (1451 B.C.). The place was called *Gijgal*, to keep in memory that God had that day rolled away from the children of Israel the reproach of Egypt. The term Gal, or Gil (signifying a wheel), is doubled, the linguists say, to convey a more perfect notion of the action.

It may be called a curious circumstance that near Urswick, in Furness (Lancashire), there are the remains of what is apparently a Druidical circle, the interior of which is divided into several compartments by curved walls, with a small circular enclosure in the centre like the nave and spokes of a wheel. Fig. 1 is an outline of its form. The diameter of this curious relic, which is known in the neighbourhood, I understand, simply as "Stone Walls," varies from 350 to 315 feet.

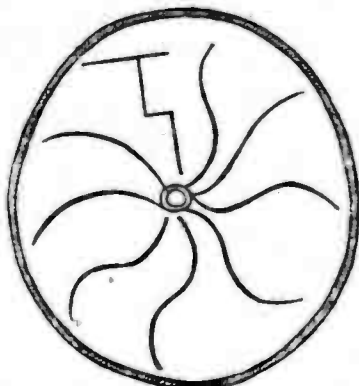


FIG. 1.

Several hundred years later than the time of Joshua, Abshalom, it is recorded, having no son to keep his name in remembrance, "reared up for himself a pillar, and called it after himself." The *heap of stones*, like that formed by Jacob and his brethren, just now referred to, and the simple mound of earth, have been used as monumental memorials from those early times till now, and are found in all parts of the world. Greece, Italy, America, England, present numerous examples of barrows of all sizes. The sepulchre of Alyattes, father of Cræsus, which is in the plain of Troy, had a basement of immense stones on which was raised an enormous mound of earth, having five termini on the summit, with inscriptions. Herodotus, who says this monument is second to none but those of the Egyptians and Babylonians, states that the circumference of the mound (of which remains are still to be seen), was equal to more than half a mile.

It will occur to you, I have no doubt, to notice how generally buildings in honour of the dead have outlasted those erected for the use of the living. Shakespeare's clown in "Hamlet" inquires who builds stronger than the mason, the carpenter, and the shipwright; and answers, the gravedigger—for his dwellings last till doomsday. Those constructions which have been formed over the grave seem to be nearly as lasting. In the particular instance of which we are speaking, reared by the wealthiest monarch of the East, in the renowned and magnificent Sardis, this sepulchre is the sole relic of a once mighty people, whose empire has long since passed away, and whose name is nearly forgotten!

The Druids, according to Cæsar, prohibited the use of written characters, and preferred the exercise of the memory; so that we have little information as to their manners and opinions. Fortunately, however, they have left us, in their simple barrows and sacred circles, materials from which something may be deduced. The connection between the Celtic tribes of Western Europe and the Scandinavians and the Scythians of the north, is supposed to be conclusively shown by their barrows. The latter were the great barrow-architects of antiquity. The description by Herodotus of the mode in which they buried one of the kings was confirmed in a remarkable manner by the contents of some barrows in Siberia opened by

the Russian Government. Herodotus mentions coolly amongst the articles placed in the chamber, "one of the king's wives strangled," and even this fact seemed to be proved by what was found. In one which was opened both the male and female body were laid on a sheet of pure gold, and covered with the same material. The gold weighed as much as 40 lbs. In the barrows opened in England such costly matters are not found; but considerable insight into the habits and manners of our British and Saxon progenitors, and the state of their arts and manufactures, has been obtained from examination of their contents.

In America there are large numbers of these tumuli: it is stated that there are nearly 3,000 of them, from 20 to 100 feet high, between the mouth of the Ohio, the Illinois, the Missouri, and the Rio San-Francisco. Some of these monuments are two or three stories high, and resemble in their form the Mexican *teocallis* and the pyramids with steps of Egypt and Western Asia. Some are constructed of stones heaped together.

In England we have an enormous example of an earthen memorial, called Silbury-hill, in Wiltshire, close to what used to be the Bath road, and which is probably connected in some way with the temples at Avebury and Stonehenge. It has been ascribed by some to the third century of our era, and other writers consider it of much earlier date. This singular work covers a very large area, its circumference being 1,550 feet, and its perpendicular height, to the flat surface which forms its summit, is not less than 120 feet. In 1849, excavations were made in it, under the direction of the late Dean Merewether (of Hereford) and a party of archæologists, but nothing was found. It corresponds in purpose, I have no doubt, with the temple mounds of Mexico. The pyramids of this last-named country, and the still earlier pyramids of Egypt, of which I shall speak presently, are but elaborations of the same type,—the simple mound of earth.

The practice of setting up pillars in commemoration of certain events, as described in the Bible, was an universal custom, both in savage and civilised states, and has been continued to the present day. I annex a sketch of an example in Yorkshire, which has been often quoted,—the pillar at Rudstone, which is about 24 feet high out of the ground.



FIG. 2.

This description of memorial was much used by the EGYPTIANS, and was brought by them to great perfection. We shall see, when treating of that marvellous people,—those giants in architecture,—that they raised obelisks of enormous size, and rendered them, by great labour and skill, objects of beauty as well as eloquent records of the past. Confining ourselves, however, for the present to the ruder efforts of early nations, we are led by a consideration of the altar formed by Moses, with twelve pillars about it, to those extraordinary temples found in various parts of the world, termed DRUIDICAL, and of which Stonehenge, on Salisbury plain (although it may be comparatively a late specimen), will serve us as a perfect example.

You have here a plan of this extraordinary monument as it appeared, probably, when it was whole. The outer circle consisted of thirty upright stones of large size placed at nearly equal distances, and bound together at the top by the same number of stones in a horizontal position, forming a continuous

entablature, so to speak. Within this was a second circle of smaller upright stones without entablature. And again, within this, an arrangement of large and small stones, which will be better understood by examining the plan than from words. There are five pairs of upright stones, each pair carrying a horizontal stone (the three together have been termed a *trilithon*), with three other small upright stones before them; and in the central space you will observe a large flat stone, 16 feet long, 4 feet broad, and 20 inches thick, which has been called the altar.

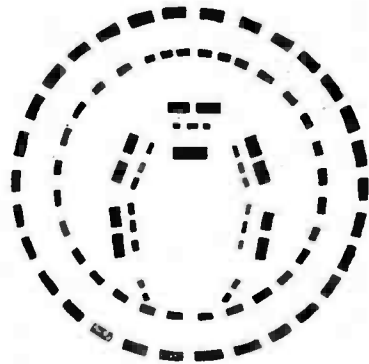


FIG. 3.

I send you a sketch of a portion of the temple, which will give you some idea of the present state of this surprising monument.



FIG. 4.

Its order and regularity are destroyed, but the effect produced by these masses of stone, huddled together in the midst of an extensive plain (the flat expanse of which is only broken by numerous harrows), is very striking. Your lively imagination would lead you to view them as things endowed with life, which, having outlived their age, had gathered themselves together for mutual countenance and support. Most vivid is my recollection of the hours I spent some years ago amongst these old stones on Salisbury Plain. I have a little more to say about them, but as I have already exceeded the limits to which I shall in future confine myself, I must reserve this for my next communication. We shall be more lively by and by, as we advance.

In concluding this letter, I will but say that the idea embodied in the head-piece I have adopted is, the Genius of Architecture contemplating the works of past Ages,—and then subscribe myself,

Faithfully yours,

Alggeo.

OXFORD ARCHITECTURAL SOCIETY.—A meeting of the Architectural Society took place in the society's rooms, on the 4th. Rev. S. W. Wayte, M.A. treasurer, in the chair. Several communications had been received by the secretaries, among which a letter from the Rev. T. Woodroffe was read, announcing that a desecration of one of the chapels of Winchester Cathedral, which has obtained some notoriety, was about to be in part at least, if not wholly, removed by the chapter. The Rev. T. Chamberlain, Christ Church, read a practical paper "On some Principles to be observed in Ornamenting Churches, as regards Illumination, Stained Glass, Encaustic Tiles, &c." After this Mr. Parker rose to suggest the employment of the revived art of mosaic work for providing dorsals to altars. He also noticed that in parts of France great use was made of different coloured stones.